Der Schulungsbrief [The Training Letter]
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Days of Commemoration

July 2nd, 1933 - The Stahlhelm is placed under the command of the Supreme SA Leadership.

July 3rd, 1676 – The Old Dessauer[1] is born.

July 4th, 1926 – Second Reich Party Congress of the NSDAP in Weimar.

1933 – Dissolution of the Bavarian People's Party.

July 5th, 1933 – Dissolution of the Center Party.

July 6th, 1887 – Walter Flex is born.

July 8th, 1838 – Count Zeppelin is born.

1933 – Integration of the NSDAP into the Prussian state; Gauleiters, SA and SS leaders become Prussian state councilors.

July 12th, 1806 – Establishment of the Confederation of the Rhine by Napoleon I.

1920 – East and West Prussia vote overwhelmingly in favor of Germany in a referendum.

July 14th, 1867 – Bismarck becomes Chancellor of the North German Confederation.

1886 – Prime Minister Manfred von Killinger is born.

1895 – Reich Minister Richard Walther Darré is born.

1933 – The end of the multi-party state is enshrined in Reich law; the formation of political parties is considered high treason.

July 16th, 1890 – Gottfried Keller dies.

July 17th, 1842 – Austrian nationalist pioneer Georg Ritter von Schönerer is born.

July 19th, 1819 – Gottfried Keller is born.

1870 – France declares war on Prussia.

July 21st, 1897 - SA-Obergruppenführer Edmund Heines is born.

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[1] Nickname for the Prussian field marshal Leopold I.

July 23rd, 1933 - Admiral von Schröder dies.

July 24th, 1884 - Reich Governor Pg. Jakob Sprenger is born.

July 25th, 1933 - Large-scale police action against enemies of the state throughout the Reich; East Prussia reports 30 districts free of unemployed.

July 26th, 1933 – Law for the Prevention of Hereditary Diseases in Offspring.

July 27th, 1933 – The World Economic Conference collapses due to its lack of structure and is provisionally concluded.

July 30th, 1898 – Bismarck dies.

July 31st, 1843 – Peter Rosegger is born.

August 1st, 1914 – Start of World War I.

August 1st to 4th 1929 - Fourth Reich Party Congress of the NSDAP in Nuremberg.

Born as a German,
lived as a Fighter,
died as a Hero,
resurrected as a People.

July

Rudolf von Henke, Hindenburg OS., July 1st, 1924
Hans Steinberg, Berlin, July 1st, 1932
August Sievert, Braunschweig, July 2nd, 1931
Walter Blumel, Leipzig, July 2nd, 1931
Friedrich Karpinski, Essen-Stoppenberg, July 2nd, 1932
Hans Handwerk, Frankfurt am Main, July 5th, 1932
Walter Ufer, Eving-Dortmund, July 5th, 1932
Karl Fiedler, Crossen a.d.O., July 7th, 1931
Ludwig Decker, Lauenförde a.d. Weser, July 10th, 1932
Herbert Stanetzki, Breslau, July 10th, 1932
Georg Konjetzke, Stannowitz, July 10th, 1932
Heinrich Grasmeher, Steeden, July 11th, 1932
Kurt Kreth, Domäne Neuhof i. Pom., July 12th, 1932
Gunther Ross, Berlin-Hohenschönhausen, July 12th, 1932
Erwin Kern, Saaleck, July 17th, 1922
Hermann Fischer, Saaleck, July 17th, 1922
Bruno Reinhardt, Greifswald, July 17th, 1932
Helene Winkler, wife, Hamburg, July 17th, 1932
Ulrich Massow, Greifswald, July 17th, 1932
Herbert Schuhmacher, Greifswald, July 17th, 1932
Heinrich Koch, Altona a.d. Elbe, July 17th, 1932
Fritz Schröder, Berlin, July 17th, 1932
Hans Kersten, Uenze i. Brandenburg, July 18th, 1931
Herbert Härtel, Rauske, July 18th, 1932
Peter Büdig, Altona on the Elbe, July 18th, 1932
Bruno Schaffrinski, Cathrinhöfen in East Prussia, July 19th, 1931

Heinrich Messerschimidt, Kassel, July 27th, 1930
Robert Bitzer, Dreisbach, July 27th, 1932
Johann Raskin, Eilendorf in Rhld., July 28th, 1932
Erich Sallie, Wiederitzsch, July 29th, 1932
Otto Reinke, Königsberg, Prussia, July 31st, 1932
Peter Köllin, Itzehoe, July 31st, 1932
Fritz Schrön, Essen, July 31st, 1932

What they died for, you shall now live for.
Never forget—soldier of the revolution.

“The Totality of National Socialism”
by Reichsschulungsleiter Otto Gohdes

When the NSDAP was still in the early stages of its struggle for power in Germany in the 1920s, the vast majority of the German people could not bring themselves to believe in the purity of their Führer’s intentions - they saw the NSDAP as just another new party among many others, and could not believe that the people who supported the party's goals really wanted, in their hearts, what had been proclaimed as the NSDAP's program.
At best, people believed in the idealism of the National Socialists, but did not trust the NSDAP to have the power to realize even a fraction of its program; they sensed that the realization of National Socialism would require different people than those who were initially available. People said at the time: “People are the way they are, and they cannot be changed; it is not possible to completely carry out Adolf Hitler's plans with them.” - this lack of understanding was countered by the Führer's unwavering certainty.
Even within the movement, it was clear that what they wanted could not be achieved with people in their current state; this did not make them despair of the task as a whole, but instead inspired them to courageously take up the struggle to create a new human being; we were aware that the NSDAP could not be a party like the others, and that it was not enough to regard it as a political or economic movement - we recognized that National Socialism was a completely new worldview.

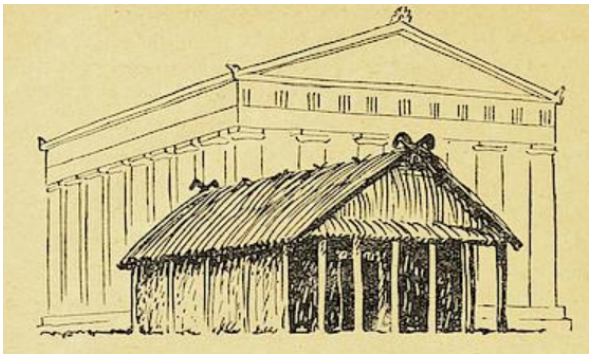
What, then, is the hallmark of a new worldview? If we stick closely to the simple meaning of the word “view,” a view is an image we gain of the things around us, and from that it is now clear that this image is entirely determined by the standpoint from which we view it - if we are in a landscape and view it from one vantage point, we gain a certain image of that landscape; if we then move that vantage point to another location, the whole image changes; naturally, the further we move away from the first vantage point, the greater this change.
It is exactly the same with a worldview - the liberal worldview started from the standpoint of the “I”; National Socialism, on the other hand, places the “we” at the center of its worldview, starting from the people as a biologically grown, i.e., racially determined unity, and its question in the most diverse areas of life is always this: What must we do, and how must we act, so that the people derive the greatest benefit?

It is clear that the new standpoint adopted by National Socialism applies to all areas of life; in no area is it possible for views that were previously correct to automatically apply to National Socialism - that is completely out of the question, for even where we cannot yet clearly see how the victory of the new worldview of National Socialism will affect us, we know that it must have an effect.
A worldview cannot be limited to one area or another, but is and remains total; the totality of National Socialism as a worldview is therefore not a demand we make, but a fact from which we always proceed: the comprehensive, but also from the unified in all areas of life.
If one views things from a firm standpoint, one cannot arrive at inconsistency or even contradictions; one must only hold fast to this standpoint and, above all, make use of a faculty of perception that is capable of expressing unity. If we were to approach the consideration of things with our brooding intellect alone, we could only ever gain partial insights, and in the composition of these partial insights, it is quite possible that unevenness and inconsistencies would arise; however, if we approach our observations with our natural sensibilities, that is, if we allow ourselves to be guided fundamentally by instinct and feeling,

then—and only then—will we be able to see the whole picture, and only then will the unity of our worldview be guaranteed.

The totality of National Socialism as a worldview must, of course, correspond to the totality of National Socialist action - from the new standpoint we take, not only are our feelings and our understanding redefined, but also our will, our deeds, and our actions.
The instrument for the realization of National Socialism is the NSDAP, and the totality of National Socialism gives us the right to the entirety of the movement's activities in the German nation; there can be no area, neither in the sphere of the state nor in the realm of culture or the economy, in which decisions are not ultimately determined by the NSDAP. The leadership alone determines the broad guidelines; the leadership is interested only in the characteristic, the typical, but not in the details of a repeatedly recurring event - the NSDAP's claim to totality is therefore a claim to total leadership and organization.
The totality of National Socialism also gives rise to the demand that the people who come to us, the people who want to become National Socialists, join us with their whole being and with their whole existence; they must summon the courage to leave their previous position and come to ours, to make the leap from the other shore across the great chasm that lies between the past and the coming age, over to us. They cannot come with only one part of their being and remain with the other part over there; it is not an external demand that we want the whole person, but rather a necessity that is self-evident to us and our way of thinking. Not everyone will have the strength to make this leap on their own; it is the task of our propaganda to make the leap easier for them, but not everyone will have the ability to take root in our position; likewise, not everyone will be able to see things correctly from the new standpoint right away - that is why it is the task of National Socialist education to systematically teach the German people to see things from the new standpoint.
Today, we are in the process of fulfilling the prerequisites for the work of National Socialism; we are in the process of creating a new German people, and we will carry out this work with all our strength and with the utmost tenacity until it is successfully completed, even though we know that this work is difficult. We also know that this new people cannot be created overnight, and that part of the generation living today will no longer be able to renew themselves internally to such an extent that their relatives become true and genuine National Socialists - therefore, our tasks of training and education are particularly focused on today's youth.

Whether National Socialism can have a complete impact on all areas of life will not depend solely on developments in Germany, for Germany is not alone in the world, and its economic life in particular is intertwined with other states and peoples; if the rest of the world still largely holds a worldview that is fundamentally different in nature from National Socialism, this will naturally have an influence on the external circumstances in Germany. However, it seems as if forces are stirring among other peoples as well, which, in a similar way to what we have done in Germany, are driving them to a new beginning based on their racial characteristics, which is similar in nature to ours - thus, a new era is beginning, which will also make it easier for us in Germany to draw the final conclusions of National Socialism in all areas of our lives.



“The Nordic Race's Destiny in Antiquity”
by Karl Buchholz

The discovery of the Indo-European proto-people was a great achievement of German science - about a hundred years ago, Franz Bopp found that a number of European and Asian languages were very closely related; among the European languages, almost all cultural languages, even in their dead forms, fit into this system, with the exception of Basque, Turkish, Hungarian, Finnish, Estonian, and Lappish. In Asia, it was particularly the ancient languages of India and Persia, with Armenian forming the bridge between Europe and Asia - thus, a closed chain stretched from Western Europe deep into Asia. After the two cultures that were furthest apart and, in a sense, represented the cornerstones of this group of peoples, the entire language group was called Indo-European.
As soon as the relationship between these languages was established, the great guessing game began: who were the speakers of these languages in ancient times, and where did they live? It soon became clear that the relationship between the languages could only be explained by close ethnic ties, and that there must therefore have been a common Indo-European proto-people.

The difficult question of where these “proto-people” had lived was answered surprisingly quickly: the oldest language that had been discovered was the sacred language of the Indians, Sanskrit. It had only survived in the ancient religious documents of the Indians, some of which dated from before their immigration to India; it must therefore have been much older than any of the European languages. As a result, it was considered reasonable to conclude that the Indian people could not have moved very far from the original settlements of the Indo-Europeans; these must therefore be sought in Asia.
The Asian peoples had repeatedly swept across Europe - why should this process not have taken place in ancient times? Very little was known about ancient cultures at that time, with only the Bible and the writings of the Greeks and Romans being familiar, but they all traced culture back to the East. In the East, the Egyptians and Babylonians had already developed an ancient culture; their writing, which had just begun to be deciphered, pointed to distant times. The Bible also already told of Babylonia and Egypt; it showed the rise of humanity in those Eastern cultures when the patriarchs had migrated from the land between the rivers to the land of the Nile and settled there. What the Greeks and Romans knew about the earliest times of history also made the East appear to be the home of all cultures.
It took almost a hundred years to learn that this view was fundamentally wrong, with opponents first arising from the field of linguistics - the common vocabulary of the Indo-European languages was compared, and it was found that many of these expressions are incompatible with an Asian homeland; instead, they clearly point to Central Europe, to a densely wooded area where there were bears, squirrels,

deer, elk, beavers, otters, and bees, and flora consisting of birch, pine, spruce, ash, elm, beech, and oak. In their ancient tribal legends, the Indo-Europeans told of short summers and snowy winters; perhaps most striking, as Darré recently pointed out, is that the pig, the most characteristic animal of the deciduous forest region, is the sacred animal of almost all Indo-Europeans. For these reasons, Asia has now been generally abandoned as the homeland of the Indo-Europeans - the only question that remains is in which part of Central Europe we should seek their homeland.
Where linguistics failed, racial history and prehistory have taken over - racial history has shown us that the Indo-Europeans, at least for the most part, must have belonged to the Nordic race; of course, it alone was not able to determine the homeland of the Indo-Europeans, for this required the joint work of both sciences, as both rely on archaeological finds.
In the case of population movements in historical times, we can prove the immigration of foreign peoples by their cultural assets and often also by skeletal finds; thus, the migrations of the Germanic peoples to southern Germany, their advance into southern Europe and England during the Migration Period, and the appearance of the Slavs in eastern Germany are evident; even Charlemagne's conquests in Saxony can be proven by archaeological finds. All the more clearly, then, the soil must reveal the historical events of earlier cultural periods, when individual cultures were much more uniform due to less communication.

The Homeland of the Indo-Europeans

Archaeological findings now give us a fairly clear and distinct picture - in the Neolithic period, i.e. around 3000 to 2000 BC, we see large-scale population movements in Central Europe; the peoples of the Danube Valley spread north, west, and east, reaching as far as the Rhine and even beyond the Oder and Vistula rivers to Sweden; at the same time, the Thuringians advanced northward, merging with the Germanic indigenous people there, and spread far to the east. In central Germany, on the Elbe and Saale rivers, both cultures collided and formed mixed cultures; a considerable number of skeletal remains have been preserved here, all of which show people of the Nordic race.
These people from the Elbe and Saale rivers, but also the Thuringians in their unmixed state, now throw themselves southward and encounter the Danube culture here; they brought with them to the south the Nordic porch house, which had developed quite early in the north. Here, in the area of the Danube culture, it displaced the irregular square house and later, in the Mediterranean region, the round building - everywhere along the migration routes of the Indo-Europeans, it was one of the most characteristic features.
These groups of people now spread out across the large Danube region; via Silesia, they soon advance further east to the Vistula River, where they join forces with peoples who had already arrived there earlier from northern and northwestern Germany; then they spread across the Hungarian lowlands and also fill the whole of Transylvania.

We should not imagine this mixture of races and peoples as a uniform whole - in southern and western Germany, the invaders already found the races that still live there today: in the Alpine foothills and the west, members of the Eastern Alpine race, and in the Eastern Alps, more of the Dinaric race (“The Races of Europe and the German People”, Wolfgang Abel, “Der Schulungsbrief” June 1934). The racial situation in Silesia and Hungary is not entirely clear; however, it seems that the inhabitants there were also Dinaric and Eastern; we do not know whether and how the individual races mixed with each other,

but in any case, the percentage of non-Nordic blood cannot be assumed to be very high. The native population will often have been pushed into the more inhospitable and impassable mountains; even today, we can still observe that the conquerors settled in the fertile plains and left the poorer lands to the oppressed. Leadership and management will certainly pass largely to people of Nordic character, for they determined language and customs. Such developments naturally take time - in the grand scheme of history, several hundred years is not too short a period for this.

The Culture of the Indo-Europeans

While the earliest immigrants from Thuringia to southern Germany were still hunter-gatherers, this has now largely changed, for we know with certainty today that this entire large Indo-European cultural circle is familiar with and practices agriculture; for example, in northwestern Germany, we have found the oldest plow that has been preserved, dating back to the beginning of the Neolithic period. Other remains of agricultural activity also accompanied this extensive culture - various types of grain are already known, including millet, at least one type of corn, spelt, and probably also barley and wheat; dogs were kept as domestic animals, and horses, which are familiar friends and companions of Indo-Europeans everywhere, were bred, along with sheep and other cattle. If these animals allowed us to conclude that the Indo-Europeans were cattle breeders and nomadic herders rather than farmers—with farming being carried out only by the populations they subjugated—this is no longer factual, since we now know that pigs were found among all Indo-European peoples - due to its physical constitution, the pig is not suited to being “driven or carried over long distances” (Darré). Darré has explained these connections so clearly in his excellent book, “Das Bauerntum als Lebensquell der nordischen Rasse” (Peasantry as the Source of Life for the Nordic Race), that no scholar can really maintain the view of Indo-European nomadic pastoralism.

Wherever the Indo-Europeans go, they settle down as farmers; they demand—as did the Germanic peoples later—nothing more than land that they can and want to cultivate. We repeatedly encounter them as a powerful, robust farming people; even their leaders are farmers, as in various places, legend tells us of those who were taken from the plow to perform their great task. Even if these traditions are not true, they still prove that the great generals and kings of ancient times could only have been imagined as farmers; in Iceland, too, the old stories show us the Germanic nobleman as a farmer.
This is extremely important - just as the Indo-Europeans grew out of this peasantry, they have always been healthy and strong as long as they have maintained their peasantry. However, they begin to lose their strength, their folk culture, and their racial characteristics the moment they move to the cities and thus abandon their peasantry.
This peasantry is perfectly compatible with the well-known military prowess of the Indo-Europeans; we know from the World War that it was precisely the soldiers who came from strongly rural areas who fought most excellently.

The Indo-European farmer cannot be imagined without his weapon. We know these circumstances in detail only from North Germanic tales; no farmer goes out into the field, pays a visit, or goes to bed without having his weapons at hand. At that time, wild animals still roamed the forests and fields, and there were enemies everywhere against whom the farmer had to defend himself. Hunting required the

whole effort of a man - anyone who faced a wild boar, bear, or auroch with the primitive weapons of the time must have had strong nerves, a steady, sure hand, and a sharp mind, as hunting still played a significant role in their way of life.
Of course, one must learn to distinguish between a warrior culture and the urge to conquer - never in history, for example, were the Germanic tribes pure conquerors. When the Germans advanced eastward during the colonization of the East, they were driven by a lack of land, not a desire to conquer; otherwise, they would not have stopped at the borders they had set for themselves. Farmers in particular have always been energetic defenders of land and soil, but they need to know what they are being called to fight for.
Thus, these ancient Indo-Germans are a warlike people; they carry weapons made of stone and later bronze, just like their enemies. But they also introduce something new: the chariot, usually drawn by two horses, which carries the heroes into battle. All Indo-Europeans were familiar with it; rock carvings in southern Sweden depict it, as do finds from the Mediterranean region; in the “Iliad”, the ancient Greek heroic poem, the leaders of both the Greeks and the Trojans fight only from it, and the Bible seeks to explain the superiority of the Philistines over the Hebrews by its use.
However, far more important than any technical means is always the spirit that rules an army. They already possessed qualities that later developed to the greatest extent among the Germanic peoples: a sense of heroism, a feeling for honor, and loyalty to their self-chosen leader: “The male concept of honor held the ancient Indian kingdoms together, providing the basis for social cohesion”; “Better to give up your life than to lose your honor: you only feel the sacrifice of your life for a moment, but the loss of your honor every day!” goes a popular saying; “To the hero, it seems in his heart as if a goal can be achieved through heroism; to the coward, as if it can be achieved through cowardice!” states another saying, anticipating the judgment.

One should sharpen one's eyes for this trait of ancient Indian character, right up to the brave King Poros, who, when defeated by Alexander in honest battle, nevertheless remains a true knight - wounded, he did not flee the battlefield when all the others scattered: “How shall I deal with you?” Alexander asked his defeated opponent. “Regally!” was the answer. “Nothing more?” said the Macedonian. “The word ‘royal’ says it all!” replied the king. And Alexander enlarged the territory of Poros, who from then on was a loyal friend to him. Whether this story is historical or not is irrelevant - however, it shows the inner value of honor, loyalty, duty, and bravery, which were common to both heroes and also to the historian, and were a matter of course. (A. Rosenberg, “The Myth of the 20th Century”).
The Greek historian Herodotus described bravery as the main virtue of the Persians of the 5th century; the Spartans, who would rather fall than leave the battlefield, prove their heroic spirit in all battles; it is also this same characteristic that enables the Romans to conquer first Italy and then the entire Mediterranean region. The Philistine Ithai also displays a Nordic spirit (2 Sam. 15:19): David is driven out by his son Absalom, and many of his warriors have deserted him; when, out of a certain compassion, he asks the foreigner Ithai to leave him as well as all the others, Ithai proudly replies:

“As surely as Yahweh lives and as surely as my royal master lives, wherever my royal master may be, whether in death or in life, there also will your servant be.”

Günther rightly highlights this statement in his study of the Jewish people as the oldest and most moving testimony to Nordic loyalty to a self-chosen master.

The ancient Germanic tribes liked to wage their wars as individual duels between the two commanders of the armies. We have examples of such battles among various Indo-European peoples: the Indians, Persians, and Romans fought in this way, as did the Germanic tribes in the “Nibelungenlied” and the Greeks in the “Iliad”; even Hildebrand and his son, whom the song explicitly mentions, fought “between the two armies.” Similarly, the essentially North Germanic Philistines demand this type of combat from the Hebrews, thereby causing them great horror; the Hebrews are completely incapable of facing Goliath in this manner, killing him with a stone thrown from a distance and praising this as a great heroic deed.

The northerners always feel themselves to be “free and equal”; their unrestricted sense of freedom does not tolerate anyone above them. The Nordic noble farmer would rather leave his ancestral land than submit to a king; the Spartans all describe themselves, even in their relationship to the king, as equals; nothing outrages the Macedonian warriors more than their king Alexander's desire to abandon this old principle of camaraderie and introduce that of subordination. Of course, such a sentiment does not preclude unreserved obedience to the leader in battle and on the road, but once these special circumstances are over, full equality is demanded again and again - even today, we find the same consciousness among the strongly Nordic Afghans.
This drive for freedom also springs from the peasantry of the Indo-Europeans:

“No activity in early history could develop the feeling of freedom as strongly as the personality of the farmer in the isolated Nordic farmstead.”

- Darré

However, freedom was never unlimited; it requires a high degree of conscientiousness:

"Freedom in the modern sense, where human rights have replaced human duties, was not what they sought or desired - as in an army, each person had their own position within a hierarchy of power and prestige, and the daily work was hardest where power and prestige were highest; a community, the public good, requires that each class perform the work that is incumbent upon it."

- Darré after Froude

We must imagine the migrations of the Indo-Europeans as real peasant treks - with their heavy, large wagons, on which they carry all their belongings, their cattle close beside or behind them, they set off on their journey. They probably set off in the spring; Darré has made it credible, based on Roman conditions, that they marched at the beginning of March, as they had to reach the first destination of their migration by the end of May; then they would stop for the year and sowed the seeds they had brought with them to ensure their grain supply for the winter.

The Customs of the Indo-Europeans

The head and leader of the family among all Indo-European peoples is the father - this is also important. In contrast to the matriarchal views of the peoples in the South and East, the northern peoples have always upheld patriarchal concepts:

"The northern tribes did not recognize female rule with its consequences, Amazonism and hetaeraism, but followed the father's command from the first day of their existence."

- Alfred Rosenberg

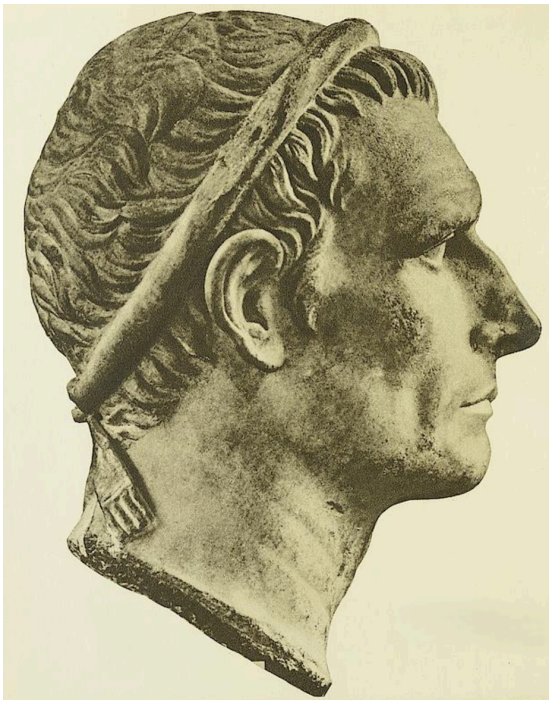
However, this requires very clear family law relationships; even in the earliest times, men and women in the North were sometimes buried together as an outward expression of their inner bond - one man and one woman! Indo-Germanic culture strongly rejects the Oriental harem system; polygamy appears only late and always as a sign of decline; it additionally also resists sexual licentiousness, which ultimately only the mother, but never really the father, knows how to control. This also results in the high esteem in which women are held by all Indo-Germans - the woman and mother is the guardian of the sacred hearth fire, the ruler of the house, who stands on an equal footing with the man in every way. Of course, we cannot always observe this view among the southern European and Asian Indo-Germans, as it is overshadowed by other views; nevertheless, it still shines through here and there, even in later times. Women owe this status to the awareness that they form the link between the coming generation and the past.

The Indo-European always sees himself in the grand context of life - he never lives for himself alone, for he cannot bear such loneliness. Like his life, his thoughts and actions are intrinsically linked to the community from which he comes and which he continues; on the one hand, this is the family with ancestors and descendants, but on the other hand, it is also the clan of which he is a member. The Norse people cannot be conceived without these connections, which they feel and whose laws they obey. It drives them to blood feuds, to punishments for every crime committed against the clan; it is very significant that in the far north, it is often women and mothers who demand blood feuds, not because they were particularly vengeful and bloodthirsty, but because they were often more aware of these inner connections - thus, we find ancestor worship among almost all Indo-Europeans. In Roman homes, images of ancestors stand next to the sacred hearth fire, as was learned from the Etruscans in the Mediterranean cultural sphere. This does not rule out the possibility that ancestor worship dates back to Nordic prehistory: "The hall of ancestors has a good claim to be considered one of the oldest forms of Germanic belief in the afterlife," says an eminent expert on Germanic antiquity. This is the only way to explain the Germanic appreciation of the family tree and the attention paid to preserving the purity of the race, "the duty to reproduce in order to preserve and even improve the species" (Günther). Among the ancient Persians, a man who has left behind numerous descendants is considered particularly capable.

The Indo-Europeans always appear to us as a fertile and child-loving race - those who die without children depart from the context of life, and the sacred hearth fire goes out with them, hence the manifold customs designed to ensure offspring. Celibacy is frowned upon by all Indo-Europeans; marriage is virtually a sacred act, which for many peoples is almost impossible to dissolve.
Given the importance of offspring, it is understandable that only viable children are raised. We do not know much about racial hygiene in the North; we are only familiar with the laws of the Germanic peoples and the Spartans in detail, and from these, in conjunction with other information, we can derive what is

generally valid for all northern peoples - the father of the family has the right to decide on the upbringing of each child; once the child is born, it is placed on the threshold before receiving any food. If the father decides – probably after careful consideration of the child's physical condition and racial predispositions – to raise the child, it is “baptized” among the Germanic peoples, that is, placed in cold water; it has been pointed out that only very healthy and robust children could withstand such a procedure. Only then is the child given food. If the child is not to be raised, it is handed over to the shepherds to be abandoned in the forest or the mountains; a child who has already received food and is still abandoned is considered murder by the Germanic tribes, and it is punished accordingly. Among the Romans, the father of the family has the absolute right over the life and death of his children until they are accepted into the community of men, the army, or the civil service, or until women join another family community.
A very harsh upbringing ensured further selection; every form of education was naturally aimed at physical training. Boys were to become capable of defending themselves: riding, archery, and speaking the truth—as demanded by the ancient Persians. We know something about the education of young people among the Spartans, as well as how physical training was practiced among the North Germanic peoples. The North Germanic tribes focused on swimming, running, and wrestling; these three exercises in particular require exceptional physical fitness, a strong heart, and impeccable lungs. Since all exercises are geared toward combat, they teach courage, fearlessness, tenacity, self-discipline, and a sense of honor. The Greeks of the “Iliad” had a beautiful motto: “Always be the first, and excel above others!”

A sense of mastery is the most important quality expected of young men, and the awe-inspiring quality that we find in so many figures of the Nordic race, even from ancient times, is nothing more than the outward expression of this sense of mastery. Since, of course, connections with other races are sometimes unavoidable during migration, the skin color of young children is not always looked at so closely, but the boy must show a sense of mastery.
However, only the Nordic racial type is considered beautiful - in the case of the North Germanic peoples, it is often said that these mixed race children were black-haired and ugly. Conversely, the reports linger with great pleasure on the description of a well-built Nordic person; in purebred people, we always find harmony between their outward appearance and their mental disposition. (“The Races of Europe and the German People”) - thus, in Icelandic stories, beauty, stature, strength, and talent are often praised in equal measure.
This Nordic ideal of beauty also applies to the Indo-European peoples of the South and East - the Greeks mostly depicted Nordic people in their magnificent works of art, and the great leaders of the Romans also revealed predominantly Nordic racial characteristics. A stranger who had the opportunity to be introduced to the Roman Senate as an envoy later commented on the impression the senators had made on him: he believed he was standing in a gathering of kings. The proud words of the Romans when Hannibal invaded Italy also reveal a Nordic sense of superiority: they would not make peace as long as there was still a Punic on Italian soil. Romans often bear the epithet “Flavus”, which means nothing other than “blond.” Even Caesar and his nephew Augustus show distinctly Nordic racial features at the turn of the millennium.



This bust of Caesar displays unmistakable racial characteristics of the Nordic race

Around 1500 BC, the ancient Indians called themselves “Hari”, which also means blond; an old Indian proverb warns against people with joined eyebrows, which are characteristic of members of the Near Eastern race; in the “Manu Smriti”, a connection with the subjugated population is punishable by death. They depict their main god Indra as red-bearded and blond-haired; even today, in the remote mountain valleys of Central Asia, one can still find true Nordic figures with blond hair and blue eyes.
The Persians are also Nordic - the magnificent people depicted on the so-called Alexander Sarcophagus (see our picture supplement) are of the noblest Nordic type: narrow faces, light eyes, blond hair, and blond to reddish-blond mustaches; it is curious that even in cases where the heads show the features of a foreign race, attempts have been made to emphasize the Nordic character by painting over the eyes and mustaches accordingly.

Persian sculptures have Nordic features: relief heads on the sarcophagus of Alexander

Roman writers tell us that the Germanic peoples kept their children from sexual intercourse for as long as possible; we must assume that this attitude was also prevalent in the rest of the North, for we know that the North is “far removed from passion in the usual sense of excited feelings or emphasized sexuality” (“The Races of Europe and the German People”). Perhaps Caesar was right when he said that this restraint increases stature, increases strength, and strengthens the tendons (Gallic War VI, 21). This attitude toward sexuality distinguishes the North significantly from the West.

A people who value freedom and equality above all else, and who hate coercion in any form, are also completely averse to egalitarianism in the ideological sphere. The Nordic Indo-Europeans have always practiced tolerance - when the great Persian king Cyrus conquered Babylon and found a multitude of foreign peoples there, his first act was to restore their freedom, allow them to return home, and—most importantly—to continue practicing their religious beliefs in their traditional form. When Christianity was brought to the North Germanic peoples, they resisted accepting it, primarily because they did not understand why anyone would want to force a foreign worldview on them; it seemed to them to be the utmost tyranny to be told what they should believe.

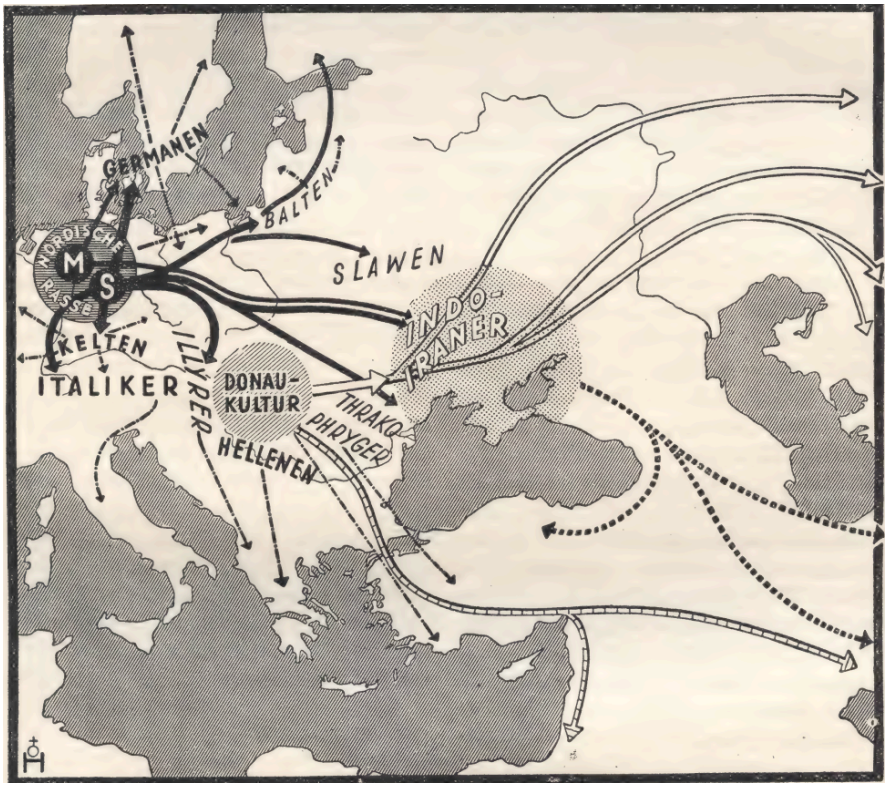
The Religion of the Indo-Europeans

We do not know much about the religion of the ancient Indo-Europeans; what we do know is that they worshipped a supreme deity, who was known to the Germanic and Jewish peoples as the god of thunder and to the Romans and Greeks as the god of the sky. The investigation is difficult because we find a large pantheon of gods among all Indo-Europeans, in which one deity, comparable to earthly conditions, presides as king of the gods; however, recent research has made it plausible that among the Germanic peoples, the diversity of names does not correspond to a multiplicity of gods, but more so something like a monotheistic concept.

There is much to suggest that such a view also prevailed among the other Indo-Europeans. It is very strange that we find a developed system of monotheism for the first time in human history among the ancient Persians - in the teachings of Zarathustra, the Persian religion’s founder, a single figure takes the place of the traditional deities. It cannot be ruled out that Zarathustra merely extracted old Norse beliefs from the entanglements of foreign ideas; it is very noteworthy that it was only since the Babylonian captivity, during which the Jews became more familiar with the views of the Persians, that the belief in one God became established among the Jews as an absolute requirement. That Zarathustra consciously drew on ancient Norse beliefs in founding his religion becomes clear at another point in his religious system; namely, he places the concept of a divine order of the world at the center. However, this concept is also found among almost all Indo-Europeans, as Midgard among the Germanic peoples and Kosmos among the Greeks; this view of an ordering principle in nature arose in the ancient North from the observation of the cycle of the year with its eternal return and the renewal of all life. However, it did not remain an empty concept of nature, but was translated into an evaluation of life; family, state, society, morality, law, and worship are connected with this meaningful order of the world, and the Persian way obliges its believers to work for the realization of order in life. The symbol of this order is the swastika, which probably originated in the North as a sign of light, and has spread widely.

A worldview that is so deeply linked to the innermost consciousness of the individual does not need priests or a large apparatus of external forms of religious life, for the priest and sacrificer is the father of the family, the leader of the clan, the leader of the migration, the duke in battle. Among the North Germanic peoples, this stage of development remained largely unchanged until the adoption of Christianity; among other peoples, a developed priesthood arose fairly quickly from contact with the cultures of foreign races.

The Indo-Germans knew of a sacred drink - mead or beer in the North, nectar among the Greeks, the soma drink of the Indians, and the haoma of the Persians; at sacred festivals, the horn filled with the consecrated intoxicating drink is passed around.



The Migration of the Indo-Europeans

Over the course of a fairly long period of development, lasting several centuries, the Indo-Europeans flourished in the cultural regions along the Danube. The Indo-Iranians (Persians, Indians, and related peoples) separated from them relatively early on; they occupied a special position on the lower Danube and the northern edge of the Black Sea, where they developed unique cultural forms and remained here on their own for quite some time. The names of the rivers can be traced back to them: Danube, Don, Dnieper (Danapris), and Dniester (Danastrus) refer to the Persian word “Dann”, meaning “river,” while the Volga was originally called Waros, corresponding to the Indian word “War”, meaning “water.” Similarly, a number of southern Russian place names can be derived from Persian and Indian languages.

In the second half of the 2nd millennium BC, the first waves of Indo-Iranian conquerors left their homeland; around 1400 BC, they are mentioned in inscriptions in Asia Minor, indicating that they had crossed over into the territory of Asia Minor, but whether they traveled by sea or across the Caucasus is not entirely clear; since a number of long skulls have been found in the foothills of the Caucasus from this period, it is quite possible that at least some groups took the land route.
Apparently, the individual ethnic groups separated from each other at around the same time - we must now distinguish between the Persians and the Indians.

The Indians

With regard to all waves of Indo-European immigration, we must bear in mind that there are no closed peoples, and that such peoples never immigrate en masse, but only individual groups of conquerors. In many cases, these groups cannot even be thought of as uniform; they are loosely knit groups of warriors who have joined together solely for the purpose of immigration; often, only the surplus young men of a tribe leave, while the actual farmers remain behind. Of course, there have also been cases in which, for whatever reason, entire clans, even tribes, have migrated to foreign lands; we need only think of similar circumstances during the great migration of peoples in the 4th century AD.
One can migrate through the Caucasus on a straight path or south of the Caspian Sea via Persia, or through the Kyrgyz steppe, the Hindu Kush, and Pamir to India; ever new waves pushed into the land of the five rivers, settled in the fertile regions along the Indus, and initially filled this vast area up to the Ganges. Since the Ganges Valley and Bengal were already densely populated, it was not easy for them to take possession of these areas; in many cases, they simply imposed themselves as a ruling class over the local inhabitants, establishing relationships with influential families among the local population at a very early stage - this naturally led to immediate racial mixing. Some of the country's previous inhabitants were displaced to the south, to the Deccan Peninsula, or to the north, to the mountains; strong minorities remained in place.

As skilled farmers, the immigrants brought their iron-shod plows with them to their new land, where they cultivated Central European grains such as barley and millet; it is not until much later that they learn about rice from the subjugated population. They live in villages – leaving the cities, especially in the east, to the previous inhabitants – and breed horses and cattle, specifically European breeds, feeding on the meat of their animals without being influenced by the long-established inhabitants' aversion to meat. They cremated their dead, probably already practicing the voluntary-violent practice of widow burning, but in some cases adopting the burial of corpses practiced by the locals. They referred to themselves as Aryans and the subjugated as non-Aryans - the word “Aryan” contains our word “first,” the Greek word “aristos,” from which the term “aristocrat” is derived. Aryans and non-Aryans were originally distinguished by color; the lighter and whiter a person was, the more purebred they were considered to be. To protect the race, they introduced a very extensive caste system. Originally, the upper castes consisted of members of the immigrant races; even then, however, the northerners must have made up the majority. They resisted mixing with the local population, and children from unions with the subjugated peoples were transferred to the subjugated population, as was the case with the Romans and Germanic peoples. It has already been observed that mixed-race individuals usually do not inherit favorable characteristics from their parents; it

is said that an Aryan and the daughter of a non-Aryan produce a being that resembles both an Aryan and a non-Aryan, wild in appearance and reveling in cruelty.
However, since the Aryans accepted distinguished non-Aryans into their ranks here and there, especially in the East during their first immigration, the strict racial principle could not be implemented, and caste legislation increasingly became a protection for individual classes. Since the immigrant population is very susceptible to natural climatic selection under the hot Indian sun, and European children, for example, are still difficult to raise in India today, the Aryan population soon became denaturalized; this is also exacerbated by the fact that “marriage of women from the next lower caste into the higher caste” (Günther) is possible. Within old Aryan blood, the ideas of the Aryan worldview also disappeared more and more:

"The sacrificial system of conjuring spirits and gods began to take hold; the priest who swung the sacrificial spoon and stacked the sacrificial logs also succumbed to these magical ideas. Every gesture and every movement took on a mysterious meaning - prayer, which was originally just a powerful uplifting of the spirit, became a magical, enchanting act that compelled the gods or demons."

- Alfred Rosenberg

The bright heroic gods of the Aryan era are replaced by the dark deities of the natives, characterized by cruelty, ferocity, and sensuality; beliefs that still betrayed the influence of the healthy Nordic world of ideas gradually disappeared or were turned into their very opposite - in ancient India, it was often customary for a man, after an active life in family and state, to retreat into solitude to reflect on himself and his relationship to the world; the prerequisite for this, however, is that the person in question already has children who will take his place; only then should he – or both spouses together – “go into the forest.” In the course of development, however, this idea of overcoming the world increasingly became the mortification of the senses, an escape from duties to the state and the family, world-denial, and celibacy; this mood reached its peak in Buddhism. Active life in the world, with its duties to the community, which must be continued through children, appears to the devout Buddhist as nothing more than a state of suffering that can be combated by turning away from the world and immersing oneself in what is beneficial to one's own salvation - thus, the community that filled the thinking of the Indo-European is replaced by the individual, known as individualism.
Every will to live must be destroyed, but with it also the will to propagate one's own race; through sexual asceticism, Buddhism likely achieved a renewed denorthernization of Aryanism, since in the great ages of Buddhism it was often precisely Nordic people who joined, attracted by the struggle, even if it was only a struggle against their own selves.

In this context, we must also briefly consider the impact of the Nordic race in Central and East Asia - we know that various tribes from the ancient homeland of the Indo-Iranians in southern Russia migrated across the Russian steppe deep into Siberia; we also find traces of them in Bronze Age graves in Siberia as well as in some areas of East Asia. Of course, not every person with Nordic racial features, as we still find them today among the nomadic tribes of Central Asia and in the inhospitable high mountain regions of China, can be traced back to this wave of Indo-European immigration; we can also trace the migration of purely Nordic tribal groups from northern Germany to the East, who left their old homes before the emergence of an Indo-Germanic culture.

Occasionally, during their migration to the East, these originally agricultural groups joined the nomadic herders, simply because the climatic conditions required it. We observe that beyond the distribution limit of the red beech in prehistoric times, the area of nomadic peoples begins; apparently, this is related to the fact that at that time, summer cereals could only be grown to a limited extent, while winter crops were often destroyed by the severe frost. Wherever the northerners appear, they take the place of the ruling classes - even today, we still encounter chiefs among the pastoral peoples of Central Asia who display distinctly Nordic racial characteristics; some researchers even suspect a Nordic racial influence in the higher classes of China and Japan.

The Persians

The immigration of the Persians apparently took place much later than that of the Indians - we know that Indo-Europeans appeared in Iran very early on and established ancient cultures there; however, Persian tribes are first mentioned around 900 BC in northern Persia by their neighbors, the Assyrians. The Persians also originally called themselves Aryans, and their homeland, Iran, is now known as the Land of the Aryans - ancient legends that tell of ten winter months and only two summer months refer to their origins in the North.

Like the other Indo-Europeans, they are also farmers - for Zarathustra, farmers are considered pious, while nomadic herders are considered unbelievers; those who grow grain, says Zarathustra, cultivate the law (salvation): “Those who grow the most grain and plant pastures and fruit-bearing plants, those who irrigate dry land and drain swamps” fulfill the commandments of the deity to the greatest extent. The individual does not receive the farmland as property, but only as a fief; every ninety years, the land is redistributed, and those who have not fulfilled their duties to the state as warriors or officials have their land taken away.
The Persians were excellent horsemen, and their cavalry was famous; they used a breed of horse that was not related to the Asian horse, but was more closely related to the North-West German cold-blooded horse; even in later times, they liked to get their horses from Armenia, as European horses had apparently reached that far. In ancient times, they cultivated their fields themselves, and we have hardly any indication of social stratification among them.

Around 600 AD, a monarchy was formed when one of the tribal dukes rose above the others, hence the title of “Great King”. Under King Cyrus, they succeeded in conquering the whole of the Near East and Egypt; this widespread expansion naturally boosted the Persians' self-confidence, and their state was the first in ancient times to be excellently structured and administered. However, this also contributed to the decline of the old Persian power - very soon, a kind of class system developed, with a distinction between priests, noble warriors, and peasants; all three classes were Aryans, but as the nobility separated itself from the peasantry, the latter sank in some cases into the ranks of the subjugated, non-Aryan inhabitants of the country, while the nobility largely abandoned their estates and moved to the cities, where the king employed them as officials.
In the beginning, the wars are still fought entirely by the Aryan class of the population; gradually, though, the non-Aryan men capable of bearing arms are also called up for military service - Herodotus tells us that among the 700,000 warriors that the Persian Empire mustered against little Greece, there were only

24,000 Aryans; these Aryans formed the army's guard, were deployed for particularly important tasks, and naturally suffered particularly heavy losses in the process. Urbanization and wars also contributed equally to the denationalization of the Aryan circles.

We did not originally have racial legislation among the Persians; either the number of non-Persians was small, or they were not attractive enough to encourage marital connections. As long as the people were still healthy and felt healthy, they always ensured that even large losses were compensated for by having many children; those who have the most children were particularly honored, and the king sent them a considerable gift every year. According to Zarathustra, it is a supreme duty to provide for a large number of descendants:

"The man who has a wife is high above the man who has none; he who has a household is high above he who has none; he who has children is high above he who has none."

As a result, Zarathustra's teachings, with their struggle for a meaningful order in the world, have also been of extraordinary importance for the preservation of the Aryan classes among the Persians - each individual is called upon to wage this struggle in his own life, to show that he suppresses all the inhibitions of life and supports everything that can promote life to the greatest extent possible; Zarathustra's worldview is thus one of the greatest achievements created by the spirit of Nordic thought.

Of course, it too already bore traces of decay - for example, it introduced the figure of a savior into the imaginative life of the Persians. This savior is supposed to redeem the world; however, the idea of redemption is in itself something un-Nordic, as it corresponds to the character of the Near Eastern race, which always experiences tension between body and soul and therefore feels a need to be redeemed from this tension in some form; this balance can be achieved by mortifying the senses or by the senses entering into a union with the soul, and such a connection often takes place in the Near East in the form of sexual devotion, in "the fusion of sanctuary and brothel." In later times, when the pure teachings of Zarathustra had already fallen into disrepute, these Near Eastern ideas also found their way into the Persian religion through the worship of a fertility goddess.
Such ideas were only able to spread because the decline of the Aryan had already progressed very far and Near Eastern racial types gained an ever greater importance; nevertheless, the old power continued to assert itself even after the fall of the Persian Empire during the time of Alexander the Great; in the Parthian Empire, the Persians even became dangerous to the Romans and held the border on the Mesopotamian rivers with bravery and prudence. However, we can see how small the number of ancient Aryans had already become at that time from the fact that there were only 4,000 Aryans left in the army. They gloriously continued the fight against Rome's successor, the Byzantines, but their strength finally succumbed when enemies invaded from the North and West - thus, the Muslim Arabs had a relatively easy time. In 651 AD, they subjugated the Persian Empire - the Persian nobility, probably the last remnants of the Nordic race, was destroyed in battle, and those who refused to convert to Islam emigrated; even today more than 100,000 Parsees live in the Bombay area of India.
Today's Persians bear little resemblance to the Aryan inhabitants of the country - the only thing they have in common with them is their name.

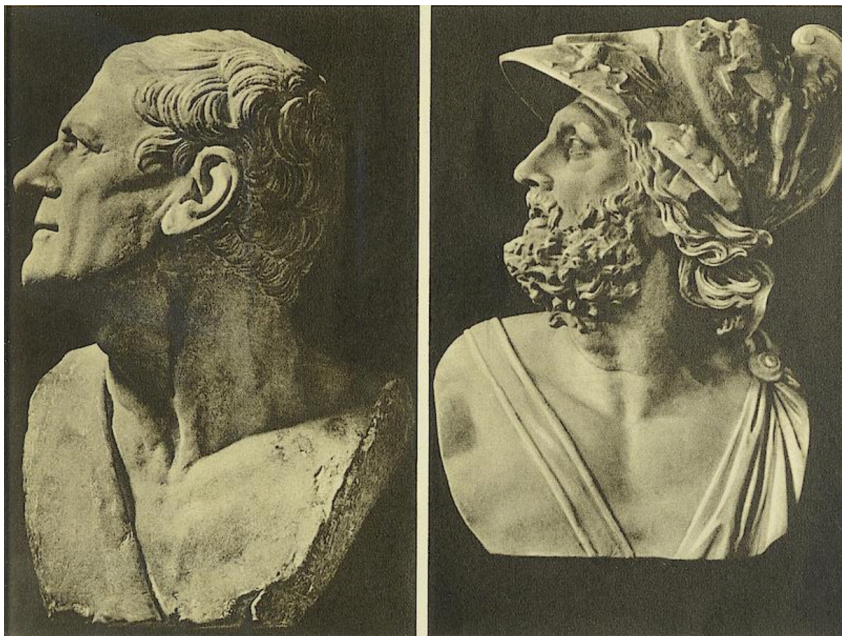
“Perseus” – the Nordic racial type in Greek sculpture

The Greeks

It was recognized early on that the Greeks, Romans, and Germanic peoples must have had a particularly close relationship with one another; there are expressions, especially names, that sound similar in two of the languages, and all three are linked by a very close cultural connection. The Romans simply adopted Greek culture and developed it into the culture of antiquity; however, no people struggled more to understand ancient culture than the Germans, and no people empathized more deeply with the great creations of ancient art than we did.

The homelands of the Greeks and Romans must somehow be found close to each other - apparently, the Greeks were located in Hungary, while the Romans were more in the Eastern Alps.
As early as the Stone Age, around 2000 BC, the first waves of immigrants arrived in Greece; they brought with them the rectangular wooden house with a porch and steep gabled roof, the precursor to the Greek temple, which we have also found through excavations throughout Greece; sometimes the first Greek

layer with the rectangular house is found above the old pre-Indo-European cultural layer with the round house of the Mediterranean culture.
The migration route can also be traced in detail in some cases, as in some cases, they moved down the large river valleys that point south. As ruling classes, they settled among the subjugated population and built mighty castles, similar to the knights in the Middle Ages; this weak layer was reinforced by ever stronger reinforcements from the North, but in some cases the later invaders also displaced the first waves of immigrants, with these people then crossing the sea to the coast of Asia Minor and settling there. The third wave of immigration took place in full view of history; it was the Dorians who advanced to the South and founded the Spartan state there; these Dorians retained the strongest ancient Nordic influence in their language and customs, thus clearly distinguishing themselves from the other Greeks.
Of course, the pre-Indo-European inhabitants also retained their ancient settlements; they essentially belonged to the Western race, and their traces can still be found in place names today. The immigrants adopted the views of Mediterranean culture at an early stage; in many cases, however, both sets of ideas simply coexisted.
Here, too, the Indo-Europeans entered the conquered land as farmers - in Homeric poems, the nobleman still has his estate, and he lives in the countryside, far from the city. The cities seem to be inhabited only by non-Indo-Europeans - thus, until its downfall, Sparta gave the impression of a large, sprawling village. In Greece, too, a difference soon emerged between the noble farmers and the simpler peasant population, as we have already observed several times; only in Sparta can we not observe this development. The Dorians remain noble farmers, as they were when they immigrated; however, since the immigrant class in Sparta was small and did not want to mix with the rest of the population in any way, adult men remained in Sparta itself and handed over the management of their estates to their wives, who lived in the countryside - thus, here in Sparta we have a distinct warrior class, albeit on a peasant basis.



Greek heroes also show signs of the Nordic race

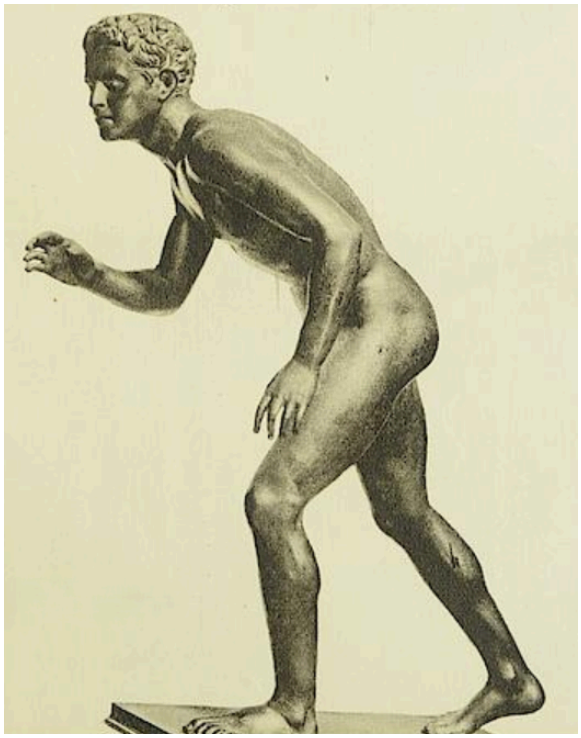
Racial mixing was originally not permitted in the rest of Greece either; the woman must be of free birth and come from the same state as her future husband; everywhere there is an obligation to ensure the continuation of the race through strong offspring.
The decline of the Nordic racial spirit is due to its extermination in wars, but above all to the intrusion of monetary economic views - in the Athenian constitutions, men are no longer valued according to their land ownership, but according to their wealth; Sparta's power succumbs when the right of inheritance is abolished and property becomes purchasable. Since political decisions are made in the city, it is necessary to live in the city; however, abandoning rural residences led to a sharp decline in morals and thus in race; even the purely agricultural class of the population moved increasingly to the cities, as it was easier to acquire wealth and thus prestige there.
The struggles for supremacy in Greece between Athens and Sparta destabilized the country, and the place of the old Nordic leaders was increasingly taken by unscrupulous demagogues; people of the Near Eastern race, who possess a strong capacity for empathy, are coming to the fore:

"Money, and with it the subhuman, had already triumphed over blood; the Hellenes, directionless, begin to concern themselves with trade, politics, and philosophy - today they revoke what they praised yesterday; the son forgets his piety towards his father; slaves from all parts of the world cry out for "freedom", and the equality of women and men is proclaimed. Due to a shortage of men, complete strangers from Athens, like later Eastern Jews, become 'Germans' and 'citizens.'"

- Alfred Rosenberg

With the decline of race and morals, the decline of religion also begins - from the underground of ancient Mediterranean beliefs, religious practices emerge that, in a very Near Eastern manner, attempt to elevate the personality beyond itself.
The unrestrained satisfaction of the sexual instinct, which is demanded, leads to complete racial mixing; the matriarchal concept, which is characteristic of this culture, even requires men to wear women's clothing at these festivals, thereby devaluing both men and women. The wife is replaced by the mistress, and same-sex love becomes increasingly widespread - the Greeks, once the bearers of one of the greatest and most powerful cultures in Europe, now appear to the Romans as nothing more than despicable, ridiculous creatures, and the whole of Greece succumbs to depopulation. In 120 AD, the Peloponnese had only 3,000 men fit for military service, whereas 500 years earlier it had mustered 80,000 men for the Battle of Plataea - if only they had been of full value!

Through voluntary birth control, the best part of the Greek people, the deliberately bred northern race, are being increasingly exterminated; slaves from all over the world and their descendants, the dregs of the port cities, are taking their place; through the victory of birth, they are very quickly surpassing the old noble families - today, one no longer sees people of the northern race in Greece, but all the more people from the Near East.



Roman sculpture of wrestlers with distinctly Nordic features

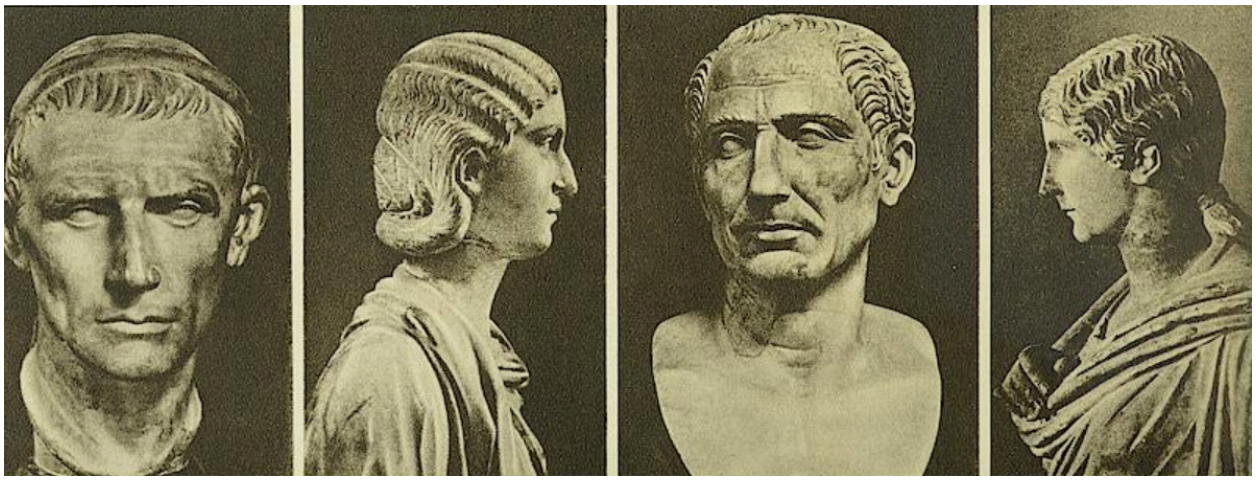
The Romans

In Italy, too, we can assume that there were three different waves of immigration, with the first coming from Greece - right at the beginning of the Indo-Europeanization of Greece in the Stone Age, Nordic groups crossed the narrowest point of the Adriatic Sea and settled on the opposite coast; they are clearly recognizable by their rectangular houses and the cultural remains that correspond to this stage. Soon after, clear traces of Danubian culture appeared along the entire east coast of Italy; they spread across the peninsula, but did not reach central Italy, which was protected from their advance by the Apennine Mountains. The third and most important influx came from the North via the low passes of the Eastern Alps; this influx probably brought the most Nordic character and Nordic culture to Italy, but even this influx did not succeed in conquering the Etruscan territory.
Thus, the differences between the Romans and the Greeks were evident from the outset - they consisted, first of all, in the different racial admixture: in Greece, there was a stronger Dinaric influence, while in Rome, there was a stronger Eastern and Phoenician influence, which is also noticeable in the images of Romans and Greeks. However, the Indo-Europeanization of Italy never reached the same extent as that of Greece, because the Romans did not succeed in subjugating the large Etruscan territory until the 4th century BC; the Etruscans were responsible for the special form of the Italic house, which is not Nordic but ancient Mediterranean in style, the worship of ancestors in the home, gladiatorial combat, and many superstitious, even obscene, religious customs.

At first, the healthy common sense of the Nordic peasantry vigorously resisted any amalgamation with this foreign entity, with the immigrants deliberately isolating themselves from it; they forbade any contact

with the foreign population and lived as farmers on their ancestral farms, as we have seen throughout Indo-European culture: they are the patricians who are opposed by the plebeians, who are subjugated and of a different race. Apparently, however, members of their own class also sink into the mass of plebeians; the latter are augmented by Nordic blood through the conquests of the Romans, who make up only a small part of the Indo-European immigrants. Even at the founding of the Republic, they had to be granted certain rights; perhaps even then, respected plebeians were accepted into the ranks of the patricians. Since their own numbers were in no way sufficient for the ambitious Romans' generous plans of conquest, the plebeians were given the same civil rights, and respected Etruscan families were even accepted into the patrician class. However, the old peasant strength and peasant ways of the northern class still prevailed; with unheard-of energy, they fought the difficult battle against the Asian Punics.

It was precisely this war, though, which showed the great development of Roman character and ushered in Roman world domination, which also ultimately led to its decline - the more Rome expanded, the more non-Roman elements penetrated from all sides; by the 3rd century, Rome had already become the playground of Near Eastern financiers. Here, too, the monetary thinking of foreign elements undermined the healthy peasant sensibility; the peasantry was the first to succumb.
The uprooted peasants flocked to Rome; attempts were made to keep them happy through a form of “alms socialism,” turning them into a work-shy rabble - since then, the difficult issues of a metropolitan proletariat have never left Rome. Matriarchal views proliferate; Near Eastern religious customs take root; religious and moral decay gradually spreads from the big city to the whole country; men like the purely Nordic Sulla or Augustus try to halt the decline, but the possibility of resistance is dwindling more and more.



Nordic facial features among the nobility of ancient Rome

Soon, the Italians, unaccustomed to fighting, were no longer even capable of performing military service on the border; barbarians from the north took their place, settling on the border and later also within the depopulated empire; even the emperors were recruited from among foreigners, Syrians, and Africans. Christianity, with its doctrine of the equality of all people, promotes the equalization of all races, all peoples, all classes, and strengthens the tendency to escape from and reject the world, without being able to control immorality.

Even at the beginning of the imperial era, the lower class consisted of 90% foreigners, descendants of slaves, who gathered in their thousands in the big cities. Contraception causes the number of citizens from the upper and middle classes to decline more and more, while slave women were often given their freedom if they have given birth to three or more children - indeed, child-rearing was even encouraged among slaves. Soon, freed slaves were conducting state affairs, and their children were sitting in the Senate. But even their families died out in the third or fourth generation - only the real rabble remained, as Jews and Near Easterners played influential roles and "formed the ferment of decomposition" (Theodor Mommsen).
The Germanic tribes may still give the "universal empire" a certain stability, but the fall of Rome in the Migration Period only gives expression to the actual circumstances; Germanic culture now also takes over legally. All the forces of the ancient cultural world are exhausted, and the land is desolate as a result of childlessness - this mixture of races and cultures shows a terrifying decline in all areas.

Thus, our overview always presents the same picture: wherever the Nordic peoples go, their state- and culture-forming power rises; however, as soon as the laws of life and blood are disregarded, decay sets in, leading to complete decline - only where blood flows from the North in the Middle Ages does new, powerful life blossom; a new culture.

What Every German Needs to Know

A hundred years ago, it cost around 6.50 Reichsmarks to send a letter from Germany to the United States of America; in the past, mail was transported by sailing ships, with journey times depending on the weather and lasting weeks or months.
Today, it costs 1.45 Reichsmarks to send a 20g letter to America by ship and plane, with the delivery time being 5-7 days; this is the airmail delivery service, which means that the mail is delivered to ships on the high seas from the mainland by airplane and then, long before the ship reaches the other continent, transported by airplane to the nearest post office in America.

Germany currently still has around 200 sailing ships, of which the “Gorch Fock”, with a gross tonnage of 1,500 and a sail area of 10,800 square meters, is one of the largest.

The supposedly oldest German oak trees stand in the park of the Count of Plessen in Ivenack in Mecklenburg; they are said to be 1,100 years old.

Germany has the most extensive salt deposits on earth, with the largest rock salt deposit being located in Sperenberg; it has a thickness of 1,132.64 meters. Potash salt is found at around 50 locations in Germany.

In 1890, every married German woman between the ages of 15 and 45 was also a mother; by 1910, only one in four women was still a mother, and by 1925, only one in seven - by 1930, only one in eight German women had a child!

While Germany no longer has any colonial possessions, France currently has over three and a half million square miles; England has over two million, not even counting the dominions; Belgium has one million, while Portugal, which as we know has only six and a half million inhabitants, has colonial possessions amounting to eight hundred thousand square miles.

In rural areas and small towns (communities with fewer than 15,000 inhabitants), there were 10.35 live births per 500 inhabitants in 1930; in contrast, in large cities (municipalities with more than 100,000 inhabitants), there were only 6.5 live births per 1,000 inhabitants. Despite this, there was a surge in the urban population and a decline in the rural population; this phenomenon was caused by the rural exodus of the farming population, which was not hindered by any measures.

Compared to the state of the automotive industry in all European countries in 1932, Germany is now the leader in this industry, with the number of registrations in Germany increasing by 99.5%.
This leaves the increase in registrations in other European countries far behind - Hungary follows with an increase of 66.1%, then Italy with 53.3%, Romania with 44.2%, Ireland with 31.7%, and England showing an increase of only 20.8%. The increase in registrations in the Scandinavian countries and Czechoslovakia is between 18% and 19%; France recorded the smallest increase at 10.5%.

On average, every German consumes 20 pounds of soap per year; this makes Germany the world leader in soap consumption.

From the History of the Movement

"The Swastika on the Stahlhelm…"
by Hans zur Megede

While Germany collapsed in November 1918 and the Western Army retreated to the Rhine, the soldiers in the East also began to head for home.
Since the German-Russian peace treaty of Brest-Litovsk in 1917, they had occupied large areas of Ukraine and Poland in order to secure the supply of large quantities of grain to Germany, which the Reich urgently needed to supply the army and the home front during the war; this task was completed with the conclusion of the Compiègne Armistice. However, the march back across the wintry fields of Russia was not only difficult due to the frost and snow in these inhospitable regions, but also turned into a veritable war campaign against Bolshevik gangs who greedily stood in the way of the troops.
This changed in Poland only insofar as the Bolsheviks were replaced by stronger detachments of Polish revolutionaries - after the collapse of Russia and the Central Powers, the Polish people awoke to a passionate nationalism and saw the dawn of their independence rising on the political horizon. The fact that this was also directed against Germany, which had been the guarantor of the rebirth of the Polish Empire since 1915, belongs to a special chapter of tragic entanglements, from which Jewish propaganda emerged particularly strongly; through it, the Poles were promised, at Germany's expense, a "rebirth from baptism by blood" which, according to the Polish newspaper "Oredownik" in 1900, "depends on the political role to which Prussia will be degraded in the war of the future, which will naturally be unfortunate for the Reich" - eighteen years later, this Jewish longing had been fulfilled.

It was no wonder that in Posen, then, that the revolt of November 10th, 1918, falsely called to be socialist, turned into a nationalist revolt - the German Workers' and Soldiers' Council met "on an equal footing" with the "Polish People's Council"; under the slogan of "away with reaction," there was a rush to replace German officials with Polish ones, with this measure prompting Hindenburg to send reliable troops to Posen immediately. Scheidemann, who was completely indifferent to whether German territory was occupied in the East, considered this unnecessary and initially sent the traitor Hellmuth von Gerlach to Posen. Gerlach had only recently fallen from the heights of pan-German hurrah patriotism into the mire of pacifist Jewishness; with the unscrupulousness of a debauched character, he encouraged the wishes of the Poles wherever he could, was a much-celebrated guest at their parties, drank their champagne, and lisped between breaking lobster claws: "Fabulous, how you all do all this!" He reported back in Berlin: "The sense of responsibility of the Polish authorities has filled me with satisfaction and genuine respect..."
"To send troops is unnecessary then!" trumpeted the Independent Social Democrat Barth, one of the wildest revolutionaries in Berlin, (it was he who called for lampposts to be used to hang officers.)
With this considered, it was easy for the Polish People's Council to establish itself as the state government in Posen on December 6th, 1918, and it was even easier for Mr. Paderewski to enter Poland a few days later.
Shortly thereafter, shots rang out throughout the city: "The Poles are shooting!" declared Blankerz, a German soldiers' council member who remembered the blood of his fathers too late; he was killed by Sokols. The other soldiers' councils, bribed with enemy money, intrigued all the more in favor of the Poles.

Meanwhile, the murder ignited the flame of defensive warfare - the 6th Grenadier Regiment, worn down and weary from the Western Front, rose up against the invaders and drove them through the streets in a stubborn attack; once forced out of the city, the regiment now had to hold against divisions of heavily armed enemies.
In Berlin, Ebert and Scheidemann had sleepless nights; sent by them, SPD Minister Ernst, like a figure from an Old Testament legend, staggered through Posen a few days later, accompanied by Undersecretary Göhre:
“Have the 6th Grenadier Regiment withdraw immediately!” demanded the Poles.
“As you wish,” replied Ernst - he made sure that the troops had left.

After the withdrawal, the Poles were able to advance on Graudenz, Bromberg, and Kattowitz, although their path there was made bitterly difficult by volunteer formations that had sprung up as if from the ground; however, these efforts by extremely small German forces could not repel the Poles.
Instead of supporting them, Ebert flirted with the soldiers' councils and obeyed the whisperings of the Jews Landsberg and Rathenau when he forbade officers from wearing rank insignia on election day for the National Assembly; this was the Social Democrats' recognition of the liberation of Berlin from Spartan tyranny, which was far from broken in the Reich.
In Bremen, Infantry Regiment No. 75, who were returning from the front, was lured into a trap by the soldiers' councils and disarmed by a red mob; only then did the people remember the officers. The government formally implored Colonel Gerstenberg to march into the old Hanseatic city with his Freikorps; the occupation was successful, but at the cost of heavy losses in fierce street fighting. At the same time, the Red terror was broken in the looted cities of Hamburg and Wilhelmshaven, and were cleansed by the newly founded Ehrhardt Marine Brigade.
On the Rhine and Ruhr, a “Commission of Nine,” consisting of independents and majority socialists, had emerged, seizing the mines and harassing the population in Bolshevik fits of rage; General von Watter, the commanding general of the 7th Army Corps, then ordered the dissolution of the soldiers' council.
“Anyone who dares to touch the achievements of November 9th will be beaten to death like the dog they are,” was the response of the soldiers' council, who then proclaimed a general strike - robbery and looting now began in an intensified form.
General von Roeder, later joined by the Lichtschlag Freikorps, advanced from Bremen and overcame the barricades erected by the Reds after a stubborn struggle that lasted for weeks; Essen, Dortmund, Gelsenkirchen, and Düsseldorf were among the stages of these battles.
The mob also raged in central Germany - in Weimar, General Maerker and his Landesjägerkorps ensured that the National Assembly, which had been convened in the meantime, could meet undisturbed; Maerker then had to march with part of his troops to Gotha, which had gone so far as to declare its secession from the German Empire with a bloodthirsty declaration of war.
However, no sooner had order been restored here than Halle demanded the protection of the Landesjägerkorps, for during the occupation, the troops found themselves in serious trouble - at the town hall, a platoon of infantry was attacked by the massed mob, disarmed, and mistreated, while Maerker himself was besieged in the post office throughout the night.
In the morning, Lieutenant Colonel von Klüver, part of the Chief of Staff during the war, set out in civilian clothes to assess the situation - he was recognized by the crowd, beaten half to death, and thrown into the Saale River; he tried to save himself by swimming, but when he had already reached the shore, the rabble trampled on the lieutenant colonel's hands and pushed him back into the water.

After resurfacing from the cold waters, the distinguished officer was shot down. The troops' response to this brutal savagery was ruthless crackdowns, which led to the capture of the Spartacist stronghold on the Saale River and disillusionment in the central German strike area.
The Spartacists had not been idle in Braunschweig either - there, the tailor's apprentice Merges had set up a small council monarchy with his “girlfriend,” who thought it was time to swap the laborious craft of bottle washing for the role of Duchess of Braunschweig and Cumberland; it was a dream that, despite the active assistance of Schürer Eichhorn and Dorenbach, who had been expelled from Berlin, was destroyed by Maerker’s Landesjägerkorps.
In Königsberg, the music store owner Schöpper ruled over the welfare and woes of the population in the most despicable manner; since he refused to voluntarily lay down his arms with his pseudo-sailors and cellar bohemians, Captain Brettmann's guns opened fire on the Order Castle and Roonschule in the early morning of March 3rd, 1919; First Lieutenant Gerd then cleaned up the city with his men in a single day.

But all this had only brought apparent calm, for political turmoil still weighed heavily on the Reich - strikes and counter-strikes followed one another; there was ferment and unrest beneath the surface; the self-appointed authorities found almost no internal recognition due to their lack of blood or spiritual legitimacy - the Freikorps soldier stood alone as the only calming influence in the turbulent waters of the interim state.
On February 6th, 1919, the National Assembly, which had opened in the National Theater in Weimar, elected the Social Democrat Ebert as president of this Reich: “Stop tearing yourselves apart,” he said in his Easter message, “avert your eyes from the abyss; overcome yourselves and work!” But despite these fine words, Ebert did little, and the power brokers around him did nothing to protect those who selflessly and loyally risked their lives to save Germany from complete collapse - not only did this government thwart Hindenburg's measures, which the field marshal had taken to liberate Posen and West Prussia from the Poles, but it also allowed members of the Independent Social Democratic Party, in particular the Jewish lawyer Haase, to launch vicious attacks on the Freikorps soldiers, calling them “capitalist lackeys” and “murderers,” and “Noske dogs.” All too often, Ebert's party friends joined in such tirades of abuse, supported by the Jews of the Democratic Party and always encouraged by the smiling Jesuits of the Center Party.
Since these parties, which emerged from the January 1919 elections as the parliamentary majority, had only a weak opposition from the right in the form of the German National People's Party and the German People's Party to contend with, they were able to form the “Weimar Coalition”; their main representatives in the newly formed Reich government were Scheidemann as Prime Minister, Noske as Minister of Defense, and Erzberger (without portfolio) as representative for the peace negotiations.
In colorful images, these chatterboxes prophesied a happy future for the German people and treated the outcome of the war as a trifle, a tiny drop of bitterness in the cup of joy that November had brought; they assured the people that the Entente would never deviate from Wilson's 14 Points in the peace treaty, and that they would apply the right of self-determination of peoples granted in this program to Germany as well: “I will not allow myself to be robbed of my faith in Wilson,” Erzberger declared in a tearful tone, dismissing the fears of Foreign Minister Count Brockdorff-Rantzau as unbearable pessimism.
Brockdorff-Rantzau was the only one on the government bench in parliament who warned against trusting Wilson's promises; he pointed to the enemy's arbitrary plans, which were already being implemented in the forms of the French occupation of the Main region, the Polish advance, the threat to Danzig, and to the actions of the Czechs - but his voice went unheard, and his warnings were seen as a nuisance.

The government was blind to the fact that the enemy was inflicting bloody wounds on the German Reich with continuous incursions at its borders; instead of rallying the strength of the people, Ebert indulged in paper protests and provoked the laughter of the whole world when he characterized the future position of the Reich with the following words: “From imperialism to idealism; from world power to spiritual greatness!”
As if defending against French megalomania had anything to do with “imperialism”! The concept of imperialism includes the striving of a state power to subjugate other peoples and make them economically subservient; this tendency is particularly typical of the foreign policy of the liberal era. To contrast Germany's powerlessness with “idealism” at the height of the victorious powers' achievements in Versailles was a perfidious mockery of German national sentiment; Ebert's play on words would have been more accurate if it had been: “From a powerful will to victory to Marxist self-castration.”

Marxism had reduced the Reich to a heap of rubble, on which the Jew Preuß created the Weimar Constitution and enshrined the rule of the parties and Judaism; the internal loosening of the Reich, which was divided into free states, led to an increasingly autocratic attitude on the part of the state governments - in those dark times, they would certainly have carried out their often attempted withdrawal from the Reich if the bonds of blood among the people had not been stronger than the ties of paper by those such as the Jew Preuß.
According to the constitution, the states were represented in the Reich Council, which exercised legislative power together with the Reichstag, who was elected to serve for four years; the Reich President, as the representative of the Reich under international law and as commander-in-chief of the armed forces, was to be elected directly by the people for a term of seven years. However, this provision was violated early on in the interim Reich when Ebert was elected head of the Reich by the National Assembly and not by the people; it was well known that he would not have retained this position if the people had been consulted, and so they did not shy away from violating the constitution in order to keep him in the highest office of the Reich as the trustee of Jewish-Marxist ideas.
If the authors of the Weimar Constitution already violated their own creation, how should those who were in sharp opposition to this parliamentary rhetoric behave? A distinction must be made here between opposition in words and opposition in deeds - opposition in words was exercised, more or less half-heartedly, by all the parties of the right, both the German Nationalists and the heavily capitalist German People's Party; opposition in deeds, however, lay with the Freikorps soldiers - it was they alone who, through the strength of their race, prevented the decline of the Reich that was threatened by the machinations of the “Weimarians”.
In view of the Marxist subversive activities that brought the Reich to the brink of ruin, it was a huge lie when the Weimar Constitution was proclaimed with the words: “The German people, united in their tribes and inspired by the will to renew and consolidate their Reich in freedom and justice...” Unity and freedom? The opposite was the case - freedom, too, was under the yoke of Versailles.

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We will eventually discuss the details of this terrible period in which the Reich was gagged, this period when the victorious powers of the World War sought to ruin the German people; for now, let us simply highlight what most strongly influenced the fate of the only guarantor of a later unification and liberation of the people - the fate of Germany's Freikorp soldiers.

While the joyful month of May 1919 spread its magical splendor of blossoms across the land, while nature rejoiced and the deputies of the National Assembly revelled in the picturesque colourfulness of Thuringia after beautiful speeches, Clemenceau, the French Prime Minister and Chairman of the Peace Conference, shouted his song of hatred from Versailles into the world, which lay like hoarfrost over the German people's longing for spring. Even the soldiers, still fighting on the fronts of the post-war period, held their breath in fear: what was to happen?
Germany was to acknowledge that it bore sole responsibility for the war, and the extradition of its great military leaders, submarine commanders, a number of former ministers, and the Kaiser was demanded in order to be tried before the war tribunals of the Entente; the German army was to be reduced to 100,000 men by April 1st, 1920, and the plundering of the Reich was to be planned in a manner that was unprecedented in history in terms of its ruthlessness.
The army, above all, opposed this brutal urge to destroy - supported by the Freikorps, General von Lüttwitz, who as one of the first Freikorps leaders had laid the foundations for the Reichswehr, turned to the Social Democratic Reichswehr Minister Noske; standing before this civilian in military posture, gaunt but with a wicked gleam in his eyes, the general declared: “The army expects these peace terms to be strictly rejected!”
Noske, taller and more imposing than the general, looked over him and cleaned his glasses awkwardly: “The terms,” he said uncertainly, “are harsh, but you see, if we sign, foreign countries will invest money in our enterprises, and soon we will be a happy people again.”
“But without honor, Minister?”
“Money is better than honor, General.”
This conversation throws a harsh spotlight on the mental state of those in power at the time; they relied on the international solidarity of capital, unconcerned that this would turn Germany into a slave to the interest rates and wages of money-hungry bailiffs.

At the end of June 1919, two events were to occur that caused the mood barometer, which had already fallen to zero in Weimar, to rise again - Admiral von Reutter sank the German fleet in Scapa Flow, which was ready for delivery to England, and in Berlin, German students and Freikorps soldiers burned French flags in front of the monument to Frederick the Great, which had been captured during the war and were now to be returned.
Above all, however, the government was affected by a heightened declaration of war by General von Lüttwitz; he declared that the army would be provoked into acts of violence if the humiliating clauses were signed - it seemed as if the government now wanted to offer at least passive resistance, and refused to accept the Versailles dictates.
General Groener, the evil spirit of the old army and Spaa's oath-breaker, intervened - from Kolberg, where Ludendorff's successor had reduced the once-important Supreme Army Command to a shadow of its former self, he spoke to Ebert by telephone; he guaranteed that the army would accept everything calmly if Mr. Noske continued to look after it and presented the acceptance of the shameful treaty as the only way to save the fatherland.
This finally gave the Jesuit schemer Erzberger, who had always advised signing, the upper hand in the National Assembly - around him, the mole at the foundation of the German people's existence, the wretches of the Center Party, the Democrats, and the Social Democrats, now gathered, and, in a triumph of cowardice, crowned a work of weakness: they voted for this “peace”!

A wave of national outrage swept through the country; it would subside eventually, but unrest continued to simmer in the army. Field Marshal von Hindenburg had taken his leave, and Groener also disappeared for a time. The remnants of the old army were disbanded; the new Reichswehr was formed from Freikorps and border guard regiments, and General Reinhardt, not to be confused with Colonel Reinhard, the liberator of Berlin from the red terror, became head of the army command, while General von Seeckt was head of the troop office in the Reichswehr Ministry. The Reichswehr itself was divided into two group commands: Group Command I, with the areas to the right of the Elbe, the two Saxon states, Brunswick, Thuringia, and Hanover, was under the command of General von Lüttwitz in Berlin; Group Command II, with the west and south of the Reich, was under the command of General von Schoeler, who was temporarily in Osnabrück.
Cooperation between these departments proved difficult, as their ideological orientations were too different - General Reinhardt openly declared his support for the Marxists, as did Noske's chief of staff, Major von Gilsa. General von Seeckt, on the other hand, remained in the background, secretive and inscrutable, hailed by some as the hope of the monarchy and by others as the pillar of the republic. Since General von Schoeler was also unable to take a firm political stance, General von Lüttwitz was the only active senior general who was openly hostile to the traitors of Versailles; however, a large part of the men in the ranks of the Freikorps belonged to his followers.

As early as July 1919, returning from the fighting in Munich, the Guard Cavalry Rifle Division revolted against the recklessly accepted yoke of the victors and held demonstration marches through Berlin. Their commendable chief of staff, Captain Pabst, was dismissed as a result; he then participated in the founding of a “National Association” that was closely associated with Lüttwitz and in which, alongside good patriots who were unfortunately not political minds, they played a role as men who could acquire anything but the trust of the nation.
First and foremost among them was the Galician-English Jew Trebitsch-Lincoln, one of the greatest political adventurers of his time, who always appeared where the chaotic whirlwind of political events invited fishing in troubled waters, and from whom one never knew from what dark sources he drew his directives; the journalist Schnitzler, who was particularly close to Kapp, was also a member of the National Association.
Privy Councilor Wolfgang Kapp had become known to the public as director of the East Prussian General Land Office in Königsberg and for having turned this lending institution into a model for similar organizations in other provinces; politically, he was considered the “second Bismarck,” although he was at best equal to the Iron Chancellor in physical stature and because, like him, he wore a wide-brimmed slouch hat.
It was unfortunate that Kapp's circle, which also included Senior Finance Officer Bang, included men such as Ludendorff and his best assistant from the war, Colonel Bauer; filled with the noblest of intentions, they did not realize that they were being used by a cunning mastermind like Trebitsch-Lincoln for one of the most intriguing spectacles of the postwar period.

The justified bitterness of the troops who came from the East, from Silesia and the Baltic states in the fall of 1919, grew more and more; the government had provoked them formally by putting them up in poor quarters, paying them a pittance, and thanking them for all their great deeds in battle with incessant abuse by the Jewish press; in addition, the government refused to hand over army commanders and submarine commanders to the Entente, but dared to drag them before German courts as “war criminals.” Even

Hindenburg and Ludendorff had to appear before a committee of inquiry on November 14th, 1919; they were cheered by the best of the people, and Colonel Reinhard, the savior of Berlin, provided the army commanders with an honor guard; he was therefore dismissed by the men of November.
At the beginning of 1920, the red flame flared up again from the asphalt of the Reich capital - on January 13th, 1920, Bolshevik masses attempted to storm the Reichstag, but were prevented from doing so by the courageous intervention of First Lieutenant von Kessel and the security police.
The atmosphere of unrest grew more intense with each passing day - in the factories, the commune incited strikes, which flared up here and there and threatened to escalate into a general strike. In order to ensure that the population was still supplied with water and electricity, Lüttwitz had set up an “emergency technical assistance” team consisting of students and people from all walks of life who were willing to work - but what would happen if these men were prevented from carrying out their duties by the commune?
The troops needed to protect them were to be significantly reduced, and the government ordered the dissolution of the best and most nationally reliable Freikorps; this primarily affected Captain Ehrhardt's Marine Brigade, which was stationed in Döberitz and had grown to six thousand men through a series of larger units returning from the Baltic States. General von Lüttwitz opposed its disbandment, which the government justified by referring to the Versailles Dictate; Lüttwitz rightly said that it should be circumvented, just like the extradition of so-called war criminals, but Noske, Ebert, and Erzberger considered these troops to be far more threatening than their brothers on the left - while the latter were united by Marxism, the former were separated by a world of difference: personal and national pride.
This was particularly evident at the time in the sensational political trial between Helfferich and Erzberger - Dr. Helfferich, the former Minister of State in imperial Germany, proved in court that Matthias Erzberger, the Center Party representative, November minister, and schemer, had pursued a policy as both a member of the supervisory board of an industrial group and as his role as a minister that had brought him financial advantages but caused immeasurable damage to his country; the verdict of a Berlin court on March 12th, 1920, states: “The proof has been provided that Erzberger is guilty of dishonesty, indecency, and political activity by upholding his own financial interests to the detriment of Germany.”
Noske and Ebert, who was later also exposed as a traitor to his country, shared the ministerial bench with this man - such a government had to go!
At Kapp's instigation, General von Lüttwitz approached them with the demand that they dissolve the National Assembly in accordance with the constitution, to call new elections in the Reichstag, and allow the Reich President to be elected by the people. Ebert refused; meanwhile, General von Seeckt had informed Noske of rumors that Lüttwitz, Kapp, and Captain Pabst, supported by the Freikorps, had united in a military conspiracy; Noske therefore responded to General von Lüttwitz's request by dismissing him.

Since Kapp claimed that he had made the necessary preparations for a coup, the time had now come for Lüttwitz to act - on the morning of March 12th, 1920, he ordered the Ehrhardt Brigade to march on Berlin.
It is not possible to say with certainty how Noske learned of this - during the course of the day, he sent the head of the naval command, Admiral von Trotha, to Döberitz; Trotha returned with the message that everything was quiet in the camp and that Ehrhardt was apparently not planning any action.
Late in the evening, however, the brigade began to march; at Noske's request, General von Oven, who was designated as Lüttwitz's successor, and General von Oldershausen, Lüttwitz's former chief of staff, jumped into a car and drove to Ehrhardt. They threatened Lüttwitz with the mobilization of the

Reichswehr stationed in Berlin and asked whether the captain wanted to shoot at comrades with whom the members of the brigade had stood shoulder to shoulder with against a world of enemies. At first, this idea came to nothing; however, when Oven and Oldershausen visited Ehrhardt a second time as troops marched into Berlin on the morning of March 13th, 1920, he agreed to negotiate and made the following promise: the brigade would not advance beyond Siegesallee until 7 a.m. if the November ministers agreed to accept General von Lüttwitz's demands to call Reichstag elections and to form a new government. Ehrhardt wanted to do everything in his power to avoid a fight against German soldiers - he could not have known that the repeated threat to deploy the Reichswehr against him was a bluff intended to buy time for the November forces to make their escape.
In the middle of the night, a meeting had taken place in which Noske and the head of the army command, General Reinhardt, advocated vigorous resistance; General von Seeckt warned against this, not out of sympathy for the naval brigade and the Baltic troops, but simply because he feared their superiority and assumed that the Reichswehr and the police would take the side of the nationalist rebels.
Seeckt's voice tipped the scales - the hastily assembled government did not respond to Ehrhardt's ultimatum and decided to flee via Dresden to Stuttgart, in order to take countermeasures from there.
Only the Jewish Vice-Chancellor Schiffer remained behind in the Reich Chancellery; when the dangers he was exposing himself to were pointed out to him, he said innocently: "Surely we will still be allowed to negotiate?" He was probably counting on the protection of his fellow Jew Trebitsch-Lincoln.
Whatever camp the Jews were currently in or pretended to be in at that time, they must have been united by a single fact - the soldier on the front line was beginning to become a soldier of politics, who emphatically displayed a nationalistic character.

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White swastikas gleam from the steel helmets in Berlin's Tiergarten; for the first time, an ideological symbol of the steadfast is worn by the man in the gray uniform of war, which still bears the scent of trench dirt and crater mud from fronts in the East and West - the sons of Germania under this sign of their forefathers are an expression of will born of the mysticism of blood. In resistance to the pallid pallor of international theories, to a yoke of slavery that the profit-hungry proponents of this world of ideas have arbitrarily imposed on an entire people, the swastika flashes in the rosy twilight through the haze and fog of that March morning as an army marches into sleeping Berlin - cavalry trots past, long columns stamp along, batteries roll, field kitchens steam, and at the head of the procession, the war flag of the old Reich flies in the wind.
At 5 o'clock, the Siegesallee is reached; here the troops wait, not knowing what for. They do not know that in the hours until 7 o'clock, the government, through the fault of a few generals, is given time to get to safety; they only know that they fanatically hate this November system, because, from the perspective of pure materialism, its representatives are nothing more than servants of their personal interests and not of the state - that is why the soldiers said: “We do not know the government's intentions, but we disapprove of them!”
This time, however, it would have been better if the soldier bearing the swastika had known of the Erbert people's plans to flee; they would not have gotten away and would have had to comply with Lüttwitz's wishes. As it was, this undertaking, which was politically ill-fated from the outset, had little chance of success.

Berlin awakens - the capital, who for years was a scene of wild shootings and bloody fights alongside the orgiastic revelry of drunken people in the bars, a playground for light-shunning rabble and bedraggled figures in uniform, a volcano on which death dances, is now experiencing something unusual, something half-forgotten: the orderly march of field marshal troops through the Brandenburg Gate. The marches of Prussia resound to the booming rhythm of the drums, yet it is different from the years before 1914 and from Noske's march in 1919, for in the sun-tanned faces of the men under the swastika lies a stony seriousness, a hard determination to fight their way to a distant goal, the expression of a character trait that is conditioned by a burning love for the German people.

Kapp stands there in the springtime Tiergarten, reviewing the men marching past; it was he who, in the last hour, had forbidden any violence against the defenders of the November system, this Kapp who we only now learn had professed the democratic ideology of 1848. Next to him is Lüttwitz, a Prussian, but who was without a real sense of the concept of "the people", and therefore a reactionary - a child of his liberal era.

They take their ministerial seats without a fight: Kapp as Reich Chancellor and Lüttwitz as Reich Minister of Defense, the former imperial police president von Jagow as Reich Minister of the Interior, and the deputy Freiherr von Wangenheim as Reich Minister of Food.

Kapp enters the Reich Chancellery with the words: "Where is Schnitzler? I cannot govern without Schnitzler!" Vice Chancellor Schiffer comes in his place: "Mr. General Director Kapp," he says, "I warn you of the criminal consequences of your actions."

Kapp responds: "I alone know what I am doing." Mr. Schiffer leaves unmolested through a side door. Schnitzler hurries in through the other door, as if on stage, and whispers with Kapp; the privy councilor then pulls out a document, his "manifesto," as he calls it, which he has prefaced with the words: "A government of action has been formed..." The first, truly unfortunate act of the new chancellor is to ban all newspapers; in doing so, he deprives himself of his mouthpiece to the people, and it remains his secret how he intended to quickly disseminate the "manifesto" without the press.

It is not due to him, but solely to the comradely solidarity with the men of the swastika, that the Reichswehr and the police in Berlin now side with them. The parties of the right, on the other hand, the German Nationalists and the People's Party, are anxiously holding back - as often as they have railed against the treason and crimes of the November men, now that the latter have fled at the first breath of national spirit, and they allow themselves only cautious declarations of sympathy. The powerful grip on the helm of state does not suit them, the heroes of words; they too are already too deeply mired in the swamp of decaying liberalism, and their fear of losing their privileges and bank accounts is too great - that is why they are unable to complete the new ministry.

Instead, a Social Democrat declares his support for Kapp, and even more so for the swastika: August Winnig, the governor of East Prussia, who has always differed considerably from his party colleagues. The news from other provinces is also not entirely unfavorable - from Dresden, the police even ask the Reich Chancellery whether the Ebert government, which has just arrived, should not be taken into protective custody "for the sake of order." "For God's sake," Kapp exclaims, "I don't want to throw the first stone at them!" Who else, then?

It is Kapp's opponents who first pick up the stone and hurl it—at the German people. It is the slogan for the general strike: "Stop with work and strike... Fight with every means... Proletarians, unite!" True and true: this is Ebert's call. This is how he speaks to the National Assembly, which has meanwhile convened in Stuttgart; this is how a Marxist Reich President deepens class divisions - Ebert, who barely a year ago warned against self-destruction and the abyss in his Easter message, who himself has led the Reich to this

very abyss, now, as the soldiers to whom Ebert owes the existence of his regime are rising up against him in their determination to save their country, only has one concern: to recapture the feeding trough for himself and his Jewish backers with the help of class struggle, even if it means the ruin of the people. To work for a clique of criminal types of Erzberger's ilk, but not for the community, the nation! - this is how Ebert acts.

On March 14th, public life in Berlin came to a standstill - no trains were running, the stations were deserted, and no electricity, gas, or water came into homes. A deathly silence hangs over the city, and Kapp is at a loss, as perseverance with a clear goal does not even occur to him; it is almost a relief for him when General Maerker arrives from Dresden in the evening and begins negotiations on Ebert's behalf. The privy councilor is willing to resign, but only on his own terms: among other things, he demands a personal union between the Reich Chancellor and the Prussian Prime Minister and the creation of a professional chamber.
However forward-looking the demand may be, it is a concession that Schnitzler in particular has advised, and at his instigation, two days later, the Jewish Vice-Chancellor Schiffer continues the discussions. Schiffer, a Jew who has fanned the flames of unrest wherever he could, throws the gathering of huge crowds in the streets of Berlin into the balance of the negotiations.
All over the city, his fellow Jews incite the people, preach Bolshevism, and shout, “Down with the swastika!” Their clamor does not fail to have an effect, even on some of the commanders of the Reichswehr at the time - they, who had never really separated themselves from Ebert, they—not the soldiers—renounce their allegiance to Kapp in fear for their positions. This throws the privy councilor off balance; he asks only for amnesty for his helpers, not for himself. He resigns with the statement that he alone bears responsibility for the coup - he may have been a politically inept weakling, but he was never selfish or dishonorable; this fundamentally distinguishes Kapp from Ebert's people and from Schiffer, who smiles at him as the privy councilor, with a huge travel bag in his hand, exclaims as he leaves the Reich Chancellery: “I only believed in true democracy!”
Only Lüttwitz remains and obtains the Ebert government's promise that at the very least a new Reichstag will be elected; this is followed by an ugly scene in which Generals von Seeckt, von Oven, von Oldershausen, and Colonel Heye openly declare their allegiance to Ebert. Now Lüttwitz also leaves, and the Ehrhardt Brigade withdraws - marching through the Brandenburg Gate, reviled by communist mobs and spat on by Jewish rabble, shots rung out on Pariser Platz...

Uprisings broke out everywhere - armed hordes rioted throughout the Reich, shooting passers-by on the streets of Berlin and besieging buildings where troops from the Kapptagen were still stationed.
The mob had gathered in front of the old town hall in Schöneberg in particular; a half-company of officers were stationed there, who had previously been on patrol duty in the dark streets of this district. The officers were ordered by the returning Ebert government to surrender their weapons, and because the Marxist officials assured them they could leave freely, they complied with this order; completely unarmed, they boarded two trucks provided to them in front of the town hall, which were to take them to the barracks after they had completed their task. No sooner had the trucks started moving than the densely packed crowd began to prevent them from continuing their journey, jeering and bombarding them with bottles, stones, and pieces of iron; they tried to drive on, but the incited crowd pounced on the defenseless officers, dragged them from the trucks in a wild scuffle, trampling nine of the unfortunate men and then literally tearing them to pieces.

This gruesome incident was repeated in a terrible manner at Adlershof airfield - there, students, war volunteers, and younger officers were standing guard there when, unexpectedly, they were suddenly attacked by entire battalions of heavily armed Spartacists; they defended themselves for hours without anyone in Berlin taking any notice, but the volunteers succumbed to the red superiority and were finally killed with hand grenades - thirty dead bodies, horribly mutilated, were found lying in an aircraft hangar the next day.

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The tragedies of Adlershof and Schöneberg were the prelude to the greatest unrest of the postwar period in the Reich; in the Rhine and Ruhr regions in particular, communes and separatists raised their heads, and the seeds that had been deliberately sown by the agitators for a general strike and by the rulers of the Weimar system, on ground they had been preparing for years and years, began to sprout.

The uprising broke out because the justified indignation of Germany's Freikorp soldier was used as a pretext to disparage him, the sole guardian of the Reich, and so that he may be persecuted as a criminal. But wherever he went and whenever he repeatedly leapt over the barricades, despite the ostracism and banishment of those in power at the time, and as he fought for the survival and honor of his country, a purification took place within him - he realized that it was not the men of the Second Reich who could show him the way, because they had grown up in a world based on the principles of liberalism, and were therefore unable to counter the most consistent representatives of this worldview with a new idea that would unite the people in nationalism and socialism - in this realization, in the struggle for himself and the soul of his people, the Freikorp soldier then sought from there only the One: the Führer!

Questions Box

Question 1 - O.P., Kirchen (Sieg).

The remuneration of unskilled workers is based solely on the type of work they do. Shipping clerks, or packers as they are called in collective agreements, are classified as unskilled workers; the duration of their work does not change the fact that they remain unskilled workers according to the nature of their employment; this duration usually only results in a progressive increase in wages in line with the number of years of employment. The description that the packer "bears full responsibility" stems from a misjudgment of the actual circumstances - the packer has nothing to do with the manufacturing process; he does not bear any responsibility for the technical aspects of manufacturing; his responsibility lies solely in the proper execution of the packing tasks assigned to him. To this end, he must provide his name so that any complaints can be immediately investigated within the company; nevertheless, the worker remains a packer, i.e., an unskilled worker, who must be paid the wage set for this group.

Question 2 - C.S., Raddusch.

There is no formal training to become a cell leader, such as by attending a course; training takes place solely through the cell leader conscientiously fulfilling the duties required by daily political life and following the instructions of the responsible political leader. If an official of the PO demonstrates outstanding political abilities, he may be admitted to a course at a district school or Gau training school after being nominated by the Gau training leader; however, participation in the course does not entitle the participant to a special position in the PO.

Question 3 - W. Hering, Zwickau (Sa).

a) Since the local group leader of the NSDAP is the political leader of his area and the local group operations department – the local group operations manager – is also subordinate to him, the cell leader must also follow the instructions of the local group operations manager; it also follows that the cell must also adapt its events to the local group's division of duties.
If the local group assigns duties to the block wardens, you as a block warden must comply with this order and cannot be held responsible if you miss the duty assigned by the company cell at the same time.

b) Regarding the sale of badges in a company, the local group leader should contact the local group works council chairman, as it can be assumed that the works cell has already been given a number of badges for distribution by its superior authorities in the NSBO.

Question 4 - H.B., Hattorf a. Harz.

Membership in the NSDAP or NSBO does not exempt you from your obligation to pay contributions to the German Labor Front or the Reich Works Community "Holz."

Question 5 - L. Mü., Berlin.

1. The AG and the GmbH are to be regarded as affiliated companies within the meaning of § 17 of the Law on the Organization of National Labor; the main emphasis here is to be placed on economic similarity.

2. The advisory board pursuant to § 17 must be composed of one member from each work council.

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